# TYTHES Ended by Christ

WITH THE

# Levitical Priesthood.

And therefore no Maintenance for a Gospel-Ministry, nor Lawful for *Christians* to Pay or Take under the Dispensation of the GOSPEL.

Being an Answer to two Reviling Pamphlets written against the People of God called *Quakers*, because they Refuse to pay *Tythes*. The one by *C.N.* a *Presbyterian*; and the other by *Cressi Wheatly*, an *Episcopal Priest*. The said *C.N.* and *C.W.* are herein justly Rebuked for their Enmity and Lyes against the People of God, and their Arguments and Plea for *Tythes* considered and fully answered. And the People of God Vindicated in their *Refusing to pay Tythes*.

*By the Servants of the Lord*, T. Rudyard *and* W. Gibson.
*Also a* Postscript *by* George Watt.

Also some brief Observations upon some Passages in a Book, Entituled, *Christ's Call to Professors*, by *W. G.*

*The Priesthood being changed, there is also a Necessity of the Change of the Law*, Heb. 7. 12. *Freely ye have Received, Freely Give*, Mat. 10. 8. *Ho every one that thirsteth, come ye to the Waters, and he that hath no Money, come buy and eat Milk & Wine, yea, without Money & without Price. Why will ye spend your Money for that which is not Bread, and your Labour for that which doth not satisfie?* Isa. 55. 1, 2. *The Spirit and the Bride say, Come, and let him that heareth say, Come; and let him that is a Thirst come; and whosoever will let him take the Water of Life Freely*, Rev. 22. 17. 21. 6.

Printed in the Year, 1673.

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[illegible] Observations upon some Passages in a Book, Entitled, *Christ as to Priesthood*, by W. G.

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The Presbyterians being [illegible] the Change of [illegible] Mat. 10. 8. [illegible] Tythes [illegible] Ezek. 44. 6.

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[illegible] in the Year, 1673.

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# TO THE Considerate READER.

*FRIEND,*

*THink it not strange, that* Contests *of this kind should be twixt* Us *and our* Adversaries: *I must tell thee, 'Tis not a Quarrel of Yesterday, but barts date from mens Apostacy from the true Faith of Jesus.] Therefore have we in the* Protestants Book of Martyrs, *amongst others, the Complaint of a good* Christian W. S. *on this wise;* "*Whereas (saith he) Christ's Law bids* "*to minister Spiritual Things Freely to the people; the* Pope "*with his Law sells for Money after the quantity of the Gift,* "*Blessing Sacraments, Preaching to the People, as is known a-* "*mongst them. The Professors of Religion at this day upon frequent Occasions pride themselves not a little, yea, loudly boast of the faithful Testimonies of these Men, yet blush not openly to appear in Opposition to their Doctrine, and to stab their Testimonies by their contrary Practices* (Pharisee-*like*, Garnishing the Sepulchres of the Prophets, whom their Fathers wickedly slew) Mat. 23. 29.

Fox Acts & Mon. 2 Tom. fol. 618. An. Dom. 1401.

*The Person who now contends for this Forced Maintenance is one* Clement Nedham *of* Saxelby, *in or near the Vale of* Bevoyr *alias* Beaver *in* Leicester-shire; *he's a Stranger to me, only this I hear of him, that he is of no small Accompt in those Parts, having been an eminent Captain in our late Civil Wars, and has his House Licensed for* Presbyters *or* Independants

*to preach in. How suitable a Work it was for him or them to set their hands unto at this day, I leave to the Judicious to consider.*

*Had* Tythes *been his or their Gospel-Maintenance under their present Non-conformity, it would have been Colour of Quarrel; Had the old Antipathy 'twixt them and the Conformists been worn out, then to have pleaded for their Friend, had been tollerable: But without any such Pretence, Cause or Provocation on our part (Reader) has his Work been to tell our* Adversaries, *we are* Thieves, Robbers, Lyars, Slanderers, *and such like; and what Ground he hath for it, let God and Good Men judge. Read his Charge and our Defence, and then thou'lt know his Mistake and our Innocency. 'Tis probable thou knowest our Sufferings have not been a little in this Cause; weigh but the* Circumstances *of the Man, and his* Work, *and thou will see how much his End is to Incense, when more he cannot act against us. Farewel,*

Lumbar-Street London, 4th *Moneth*, 1673. } Thomas Rudyard.

TYTHES

FRIEND,

THy Letter, bearing date from *Saxelby*, 18 *Feb.* 167 2 directed to thy Neighbours of *Claxton*, has been considered: The Matter therein laid down is no new thing, but thy Manner of Argument rather a *Novelty*, which in its place I may take notice of. Thou art pleased to entertain thy Reader with an Accompt of thy many Years Observation of the Contests 'twixt those called *Priests*, and those called *Quakers* concerning *Tythes*, the one Demanding, the other Refusing the Payment thereof, in and for which the former have undergone *bitter Declamations*, and the latter *grievous Imprisonments and Sufferings from their Adversaries*. Whence its no hard Matter to conclud. thee rather a Stander by, then one interested in the Quarrel; yet not so far to exclude thy Concern, but to acknowledg thy *Affections* lean to one Party, as the Streis of thy Lines clearly evidence. I am with many more of one mind with thee, *That as God will blast all Men's Devised Services to him* (of which number was this of *Tythes*) *so also their pretended (not real) Conscience-Sufferings for him*: And the Lord God is evidencing them in these dayes, although the Blind see it not; and of this are there many Witnesses.

But having read thy pretended Serious and Conscientious Concern, for Persons, whose grievous Imprisonments and Sufferings (under Pretence at least of Conscience) as thy own words are) have affected thee with Compassion, I expected no less Effect of such Affections, then a Case of *Conscience* seriously Stated, and solidly Resolved, as a fit *Medium* for the Determination of the Justness or Unjustness of their Testimony, supposing, that under less weighty Consideration no Ingenious Man would attempt a Resolve of that Great and Old Case of Contest, 'twixt the holy *Martyrs of Jesus* and the *Popish Prelates* in the Ages and Generations past, now revived 'twixt us and their Successors in Cruelty. In this thou seemest novel.

Thou art plessed among many more (in behalf of Tythes) to appear an *Advocate* against us; but whether the *King*, *Priest*, *Pope*, *Presbyter*, *&c.* have in thy Sense Right to them, is yet in Resence, but we Thieves and Robbers for taking and detaining what's not our own; strange severe Judgment. So that from a pretended *Compassionator* of our grievous Sufferings, thou presently sheweth thy self an open *Accuser* of the Oppressed; and how Justly, I question not to manifest in its place.

Thou puttest this Question, What Right in the People to Tythes? alledging, That if the People have not Right, 'twill not concern our Consciences, whether *King*, *Priest*, *Pope*, or who will take them. A strange Assertion; the like to my Knowledge I never before met withal. What! not concern the Conscience of a *Christian*, whether the Tenth of his Labour, Industry, and all he has and enjoys by the Blessing of God, be given up to the Praise of his Maker, or to the *Pope*, *Priest*, *Belial*, *Devil*, who will take them? I do really demand of thee to search all the Dark and Hellish *Traditions* of the *Jews*, that made void the Law of God, and all the *Decretals* of *Popish Councils* and *Prelatical Synods* since the Apostacy, and find the like Instance of *Atheism*. To say, *It matters not who has Right*, is begging the Question, that will never be granted. For certainly, if part of my *Strength*, *Daily Labour*, *Sweat* of my *Brows*, *Yearly Encrease* of that *Substance*, which *God* makes me Steward of here to his Praise, shall be demanded of me, 'tis but Reasonable I should know, *who he is*, *that requires such Servitude?* else, wherein I should be God's Freeman, I may be the Devil's Slave. In my Apprehension it had been most Just and Reasonable, first to have *asserted* the *Pope*, *Priests*, *Presbyter*, *&c.* his Title to the things in demand; and when their Propriety had been sufficiently *demonstrated*, it had been early enough to have insinuated the *Quakers* Thieves and Robbers for refusing to work and labour under such *Task-Masters*.

But here thou proclaimest to the World a Design to stigmatize others, rather than to clear the Innocency of thy own Party: so without Breach of Charity thou'lt incur the censure, a *Partial Controversist*.

And

And now to thy Question, *What Right have the Papers to Tythes?* I might answer by this Question, What Right has any others to them? For certainly the Law presumes every Man to have a good Right to what he possesses, till his Opposite Out him by shewing a better Title. Therefore have we a common Anglicism, *That of Twelve, Possession is Eleaven Points of the Law.* And that Man hath good Right to enjoy the Fruit of his Labours, Strength and Industry, as to those outward Concerns, wherewith God has blest him; and to be accomptable to his Creator is most consonant to the Rule of Holy Scriptures and Right Reason. This in *general*; but to thy *Particulars*.

Thou proposest in thy Plea for Tythes, That all manner of Right and Propriety must needs be conveyed to Men in or by some of these five Wayes, *viz.*

1. *Either Free Gift, or Donation from God or Man to Man.*
2. *Or Right of Inheritance from Ancestors.*
3. *Or Purchase,* ——————— } *one Man from another.*
4. *Or Compact, Bargain or Release* }
5. *Or Possession, or Occupancy.*

I shall not oppose thy Distinctions, but grant, that these or such like must be the Wayes, whereby Right ought to be conveyed, and Propriety settled amongst Men, adding only, that its still absolutely necessary in every of these,

1. As to the Gift, that it be not given to *a void End*, and so becomes null.

2. That there be a *Lawful Heir*, that claimeth by Inheritance.

3. That for a Purchase, Compact or Bargain 'twixt Man and Man there be a *Real Consideration* given, & Vender has right to sell.

4. That Right attend the Occupancy or Possession.

Give but these their due Place, and Reason shall be Judge betwixt us, Whether *Pope*, *Priest*, or their *Assignes* have absolute Right to the things in *demand*, or we whom God has made Possessors of them? And truly, if under any of these reasonable Titles our *Adversaries* had made their *Claim*, and we refused

to render *Right*, it had been colour of Censure. But to declaim against a People for detaining that which no Man claims (for ought appears by thine) is Unjust *Clamour*. Bear with me, if I term thy Proprietor No Man. For its a Common Maxime, *Idem est non esse, & non apparere*; 'tis the same, not to be, as not to appear. And when the *Priest*, *Pope*, *Presbyter*, or any, who will produce a better Title to Imbondage, then we have to evidence our Freedom, I question not, but we shall avoid to be justly censured for detaining what's not our *own*; But that we, as well as others, shall have all manner of Evil spoke against us falsly for the sake of our Master, no wise doubt.

And although our Possession be a Plea sufficient against the Decimators Cract Title to the things in demand; yet to remove all Scruple relating to our Just Interest, I shall be willing to enter into Examination of what is offered against us, and descend to the *Particulars*, as laid down in thy *Letter*.

1. *First*, Of the first, viz. *Donation of God or Man*. Here thou tellest us, *That thou presumest, that we denying them to be a Divine Right to the Clergy will not so claim them*.

*Answ.* Here I must tell thee, that thou grandly Mistakes us; For I answer, We claim (as the free Gift of God) our Understanding, Strength, Ability to Labour, the Product and Encrease of the Fruit of our Fields and the Fleece of our Flocks (out of which our Enemies would extort a Tenth) which we know the Lord God above gives, and thereof has made us Stewards, requiring us to be faithful, that when he calls we may render unto him (who is the Giver of all) a Just Accompt; And not to be found as Prodigalls wasting our Substance amongst Harlots; but that with all we have and do enjoy we may render unto him the Praise of all, who is worthy, having laid a holy Constraint upon our Souls not to put into the Mouths of *Pope*, *Priest*, *Presbyter*, or such like, who are Enemies unto his Truth; Nor we cannot own those Laws of *Pope*, *Priest*, &c. to be *Just* that would *take away* from us what God freely *gives* unto us, to uphold their false Worships: So is our Testimony from God against them and their Laws, although to the Loss of our outward Liberty and Estates, and to the incurring of such

such bitter Censures as thy self others for inveighing so. And as to *Adam's Donation* which thou seemst to be considered under thy *next Head*, may be there taken Notice of.

2. What right (sayest thou) is due to Men by Inheritance from Ancestors.

Sayest thou to clear our Understanding in this Question 'tis necessary to enquire into the Strength or Truth of that common Objection, viz. *That Tythes were originally a forced Payment by Injustice of humane Laws; and that what is Unjustly taken at first, can never be made Lawful by Duration of Time, or Possession.* For Answer of which *Objection* thou reflect'st us, *its worthy Consideration, whether the Objection strikes not more on our Nine parts than on the Clergy's Tenth* of the things in Contest, undertaking to demonstrate it from the Norman's *Conquest of this Nation, by forreign Force, distributing the Lands to Natives, or others, to hold of him as chief Lord, reserving Rents, Duties, and Services, then continuing the Tenths to the Clergy, forcing the Lands in great part from the Owners, gave them to others, of whom we purchased, alledging further, that Ethelwolph a Saxon Conqueror, four hundred Years before, conquered this Nation, and enriched the Church, viz. the Clergy, with Tythes of all Lands, Goods, &c. since which time they have held them without Force, or not so forced as the other Part of the Conquest.*

*Answ.* How little this makes for thy Party, or against us, will appear upon Examination. I observe to this second Question, of *what Right is due to Men by Inheritance from Ancestors?* thou first offerest this.

1. That common Objection, that *Tythes* were Originally forced by Injustice of *humane Laws*, and that what is *unjustly* taken at first, can never be made *Lawful* by duration of Time or Possession.

2. Endeavours a Solution of it, by alledging, *Our Estates were Originally forced by often Conquests.*

3. A Conclusion to thy own Discourse, that *Tythes were never so forced.* These being the Substance of that Paragraph, lets examine them apart, and in order.

1st, *Whether the Strength or Truth of the Objection be removed,*

that

that (in thy Sence) *defends ours, or that Allegation proved and made good which defends our Adversaries Title?*

Answ. 1. I admit, the Objection is full to the Purpose, and clear thy *Tythes* from the Strength and Truth thereof, and the Case is altered, from what I have understood it to be.

2. Thou giveſt us an Historical Diſcourſe of *England's* often Conqueſts and Invaſions, particularly by the *Normans*, who diſpoſſeſſed a great part of the Inhabitants of their Lands, which was a Force upon the Inhabitants and a Piece of Injuſtice done them, gave much of it to his Vaſſals or Subjects, of whom we purchaſed. Therefore inſinuates, *we have more Reaſon to queſtion all ours, than the Decimators Part*; and this thou wouldſt have thy *Reader* take for Solution of the *Objection*; Alas! 'tis not thy *Dicit*, but *Reaſon* in others, that muſt conclude, on which ſide the Ballance falls? What haſt thou ſaid that's true, but would have been granted without ſuch Pains, to write what's otherwiſe, might have been ſpared. Yet all that ſaid little to the End propoſed, *viz.* to remove the ſtrength or truth of that Objection.

1. I grant, that the Nation was Invaded and Conquered by the *Normans*.

2. But ſayeſt thou, *He forced the Lands in great part, at leaſt, from the Owners, and gave to his Vaſſals.*

What thou meaneſt by [*great part at leaſt from the Owners*] I acknowledge my ſelf Ignorant: A ſtrange ſort of fraimed Expreſſion! But thy after words would explain.

Sayeſt thou, *From thoſe Vaſſals Lands have been made from hand to hand, till they are come down to you and I.*

So by the words [*the Lands in great part at leaſt from the Owners*] we muſt underſtand in thy ſenſe, *All the Lands* in England, without Exception. Here I am ſure thou haſt *abuſed* thy *Reader*; for Hiſtory ſpeaks no ſuch Matter, many Families having the Titles of their Land, by which they held them before the *Conqueſt* confirmed unto him, as thou alledgeſt Tythes were to the *Clergy*.

'Tis true, Thoſe who are in Actual War in ſuch Revolutions, are often debarr'd of the Enjoyment of their Eſtates, as late Experience has ſhewn in this Nation; but that all were Quited their

their Possessions, nothing less. So upon an Uncertain, Fictitious and Groundless Supposition thou hast drawn that strange Conclusion.

Yet hast not *weakened* or *removed* the *Objection*. For I observe, thou neither denyest, or wavest the latter part of the Objection; but it yet remains upon thee, *What is unjustly taken at first, can never be made Lawful by Duration of Time or Possession*: but opposest the first part of the *Objection* by telling us, that *Tythes* were never *so forced*. The Contrary, if prov'd by us, will evidence, whether has been Injurious we or thee in this Matter? and that falls to be considered under the 3d Head.

Sayest thou, *Tythes were not so forced*.

*Answ.* I have not a little wondered at thy Expression, which is no better then a direct Untruth, by what thy self writest; for in a few Lines after thou makest the Force of *our Nine Parts* and the *Clergy's Tenths* so parallel, that I cannot see the Difference. Sayest thou, Ethelwolph, *King of the* Saxons *was of Forraign Race, and came in by Conquest, as did the* Norman. What then alters these Cases, that they differ in thy sense, I know not. But let us query a little.

1. Was *Ethelwolph* the first Possessor or Planter of this Nation? Nothing less.

2. Does it appear, that *Ethelwolph* was Peaceably, and without Force possessed of this Land? Sayest thou, he Conquered it, as did the *Norman*?

3. Had he an Authority and Jurisdiction over the Minds, Persons, Understandings, Estates, Labours and Industries of the People, whereby he could grant and dispose such a Share to one, and such to another, as he pleased? Unreasonable to believe.

4. Nay, further, Had he these without Force or Violence? No, nor with it.

5. Were the Tenths of all these separate from the People's Nine Parts (as thou termest them) whereby the Force and Violence of *Ethelwolph* could not touch them? Reason denyes it. Yet thou sayst, *These were not so forced*. I must tell thee, this is to thy *Reader* a Ridiculous Riddle, yea, meer Non-sense.

6. But

6. But *Sixthly*, That thou mayst know the Sacredness of this King's Grant, read the History of those Times, and 'twill inform, what Condition *Ethelwolph* was in, when this *Royal Grant* was made:

1. When he was under the Horror of Conscience for the Innocent Blood shed by him.

2. The heavy Pressures of *Danish* Invasions.

3. The Land under intestine Wars.

Then said *Ethelwolph*, *Promeo Remedio, Animæ & Regni, &c.* to remove the sore Judgments that were upon him and this Land, *I give the Tythes of all the Land unto God and his Servants*, as the Phrase then was.

So under these *Circumstances* of *Horror*, *Wars* and *Distraction* did the Zeal of this King offer up the People's Just Interest, and Propriety, as a Sacrifice to his Devotion, and that in the Mid-night of *Popery*.

And if *Ethelwolph*'s Conquest was not as Violent and Forcible, as the *Normans*, yea more, I understand nothing. For, sayst thou, *The* Saxon *took the whole Land into his Demesne*, Which the *Normans* never did; so far more Cruel to its Inhabitants, out of which he granted a Tenth to the *Popish Clergy*: If this was not *Force*, what is *Freedom*?

So that the Tenths appear not only to be *so forced* as our Estates, but under Instances of more dismal and bloody Complections; so that I see not the least colour of Doubt, but that *Tythes* were originally a *Forced Payment* by *Justice* of humane *Laws*. So by thy own Shewing Duration of Time cannot make them *Lawful*.

Sayest thou, *But admitting it true, that Tythes were forced from the true Owners of the Lands, It will not concern the present People, you or me, unless we peruse our Lineal Descent from the Persons, to whom the Injustice was first done.*

*Answ.* 1. Then 'tis granted, that the Persons Lineal Heirs, who have suffered such *Wrong* at first have Reason to be *Righted*: Why then, since there's good Reason to believe, this Nation's Ancient Inhabitants have many of their right Heirs yet living, why were not they excepted out of thine promiscuous Censure of thine to be Thieves and Robbers for detaining

taining what possibly might be their own? Here thou hast been Uncharitable.

2. But surely thou canst not be Ignorant, that if I purchase an Estate of another, I have as absolute Right, Interest and Title to have and enjoy all and every the Rights, Interests and Priviledge which the Seller of Right had at the Time of the Sale, yea, as much as any former Heir or Possessor of the Land had, hath, or ought to have; so I that purchase, am in the stead, stead and place of the Right Heir, and have all that he hath, or ought to have. In this Matter also thy Objection is of no Force.

Sayest thou, *If you or I came in by way of Purchase, since that Injustice done, had Abatements in the Purchase for the consideration of the Tenths, therefore but Nine Parts ours*; and puttest a *Case of two Fields of an equal value purchased one Tythable, the other Not, we pay a Rate accordingly.*

*Answ.* 1. *Generally* thou draweſt a positive Conclusion from an uncertain Effect, which is Falacious Argumentation. Sayest thou [*If you or I came in by way of Purchase, &c.*] which concludes not, that so we came in, but might by Heirs Lineally descended; which I shall now let pass, and answer thee in thy own Sense more particularly.

2. Then 2dly, The *Fallacy* and *Absurdity* of this Position of thine appears thus:

1st, As to the *Purchase*, We never purchased *Nine Parts* of *Ten*, as thou affirmest, but the Whole, with the Rights, Members and Appurtenances thereof, For if but Nine, why then do not the Decimators take their Tenth themselves. I demand of thee, if ever thou sawest in all thy Observation such a Deed of Purchase? Yea further, Had there been such a Reserve of the Tenth Part to the Sellor or Holy Church, as the Pretenders to it termed, thou hadst had Colour of Exception.

2dly, Consider what Tenth is demanded? Not of the Land, the Soyl, or the Renewing Grass of the Field only, which we purchased; but the Tenth of our *Labour, Industry, Understanding, Corn, Grain, Flocks, Herds, the Produce of whatever Care and good Husbandry* (with the Blessing of God) *improves*

toward a Lively-hood, these were the People's or our's before *Pope*, *Priest* or *Presbyter* had any footing in them; and these we purchase not of the Seller of the Land. So that if they have any Right in these, it must be by that old Claim the Churches *Jure Divino*, as has been their Plea for many *Centuries*; for our Labour, Industry, &c. as before we never purchased at the Hands of *Pope*, *Presbyter*, *Vassal*, or any others. But

3dly, Was this Injustice done our Predecessors? Well then, is it Just to *intail* it to their Heirs and Successors forever? Was my Father and Grand-father oppressed by ill Neighbours, must I therefore undergo the like Bondage, and not seek a Remedy, because they endured it? That were offering Violence to *Reason*.

Say (I thou, *We had Abatement in the Purchase, therefore is concerns us not to scruple at the Incumbrance.*

*Answ.* I'll put one (of many Cases) Parallel to this Purpose, then judge of it, *viz.* In many Parts of this Nation, particularly in *Kent*, by reason of the many frequent *Robberies* committed on Travellers, whose Relief is to Implead the particular Hundred or Neighbourhood, where such Injustice is done. By reason of the frequent Suits brought against them their Lands are sold 1, 2, or 3 years Purchase under the Rate of their Neighbours. Now I appeal to thee, Whether it be Unreasonable that the Inhabitants should concern themselves to prevent such accustomed Robberies, because they or their Predecessors had a former Abatement in the Purchase? Compare but the Cases, and thou wilt easily discern the Complexion of thy own Assertion, viz. *That it concerns not us, because we had Abatement.*

The next Argument thou drawest is, *That he that conveys the Estate to us by Deed, sells the Estate under such Rents, Duties and Services, as are chargeable at that time upon it; and we that purchase set our Hands, as Parties, to such Conveyances, implying our Acceptance of the Lands with all known Incumbrances, of which Tythes are one.*

*Answ.* 1. I absolutely deny, as absurd, that Tythes are Part of the Rents and Services reserved Purchase, and admire thou

should'st

should impose that upon thy Reader, which probably thou must or mayst know to be clearly otherwise. Read but the Clause in our Deed of Purchase, and it will explain it self, viz. *To be holden of the Chief Lord, or Lord of the Fee or Fees of the Premises for the Rents and Services therefore Due, and of Right Accustomed.* Ask but the meanest Man of Reason, and he'll correct thy Understanding, if thou pleadest Ignorance in this Point.

So that I shall conclude this Head (that Tythes being originally a Forced Payment by Injustice of Humane Laws, which thou hast not evidenced to the contrary; and that, *What is Unjustly taken at first, can never be made Lawful by Duration of Time or Possession*; which thou layest down, and denyest not) and is certainly true, That whatever our Ancestors were abused in by *Popes Bulls, Tyrannical Impositions, Unreasonable Bondages of Prelatical Decrees*, 'tis consistant with Reason we should be eased thereof, and is no Plea or Ground for their Continuance; Right being our Due, not Bondage our Inheritance from Ancestors.

3d *Head.* Sayest thou, *What Right by way of Purchase?* To answer this, it being an Appendent upon the former, thither thou referrest thy Reader back, rather Repeating then Adding to what was said before; alledging, *Our Ancestors purchased their Lands with this Imposition of Tythes.*

*Answ.* 1. I answer, That they were Rightfully imposed, or Justly settled, there's nothing offered; but much to the Contrary. And that our Ancestors could purchase Injustice, and intail it to their Successors, I absolutely deny, and thou provest not: If that were practicable, what would have become of their Successors by this day? Reflect at Leasure upon those Violations of the People's Liberties, that have in former Ages been frequently acted upon the Stage of this Nation, some of them under Colour of Law, by no less then by an Act of Parliament, yet not Authority to Entail Injustice to after Generation

*See Cook's Inst. Mag. Charta.*

3. And if I purchase an Estate, I buy (unwitting) the Right, Interest, &c. which the Vendor hath or ought to have in, to, or out of the same, and if any pretends, he has an Incumbrance upon my Estate, he must evidence, it was rightly charged, &c. That there was a valuable Consideration for such Charge upon it, which, certain I am, *none* was given for this Demand or Incumbrance of *Tythes*. Yea, what Value could be given to *part* with *what* God gave Man, and expects from Man, to be known not *whom?* God requires his Service all the Day long: Shall he work one or two Hours thereof for the Devil, and answer God? *He was Hired, as his Fore-Fathers were Hired*, or a Covenant was long since made with Hell and Death by some other Persons, that had assumed a Jurisdiction over us, it concerns us not? But a Covenant from us he never had, nor can our Adversaries pretend it: Where's then the Reason for such Incumbrance? So unless thou dost produce one, whose Pretence to the Tenth of my Estate, Labour, Industry, &c. is backt with Reason (The Law has a Maxime, *Cessante ratione cessat ipsa lex*) such as is a Valuable Consideration for his Demands expect no less, then that the *Right* I have purchased will defend me from all other *Trivial* and *Unjust Claims*. And except thou findest a good and just Foundation for the first Establishment and Imposition of Tenths upon us, look not to Impose either the Use of former Tenants Custom of the Nation, Antiquity of *Popes* Decretals, backt with Humane Laws, since all manner of Wickedness, Cruelty and Oppression have in one Age or other had as equal Colourable Authority to enforce their Continuance and Imposition upon the People. Then which I see nothing offered by thee.

*4th Head.* To thy 4th Head, *What Right by Compact or Release from Adam to Moses*

*Answ.* I see no more in this then thy beating again the *former trodden Path*. The *Tenant* has the *Lessor's Right*, the *Farm* is the *Tenant's*, the *Rent* the *Land-lord's*, and whatever was the Lessor's Right to have is in the Lease, as to the Land he holds, paying

ing his reserved Rent. But the Tenants Strength, Labour, Industry and Understanding, the Harvest of Seed, is not by Lease from the Land-lord, but by the free Gift of God (as was said before) of and from whom he holds it. If *Priest, Pope, &c.* have a Tenth of the Land, why does he not sow it and improve it to his own Advantage. 'Tis that only we claim under the Land-lord. If he pretends to a Right to the Tenth of our *Labour, Industry, &c.* let him produce his Title, and if it precede, or be superiour to our's, we shall condescend: till then, our Land-lord's Title has set us free from *Priest, Pope, Presbyter*, or whoever claims by, from, or under them.

*5th Head. What Right by virtue of Possession or Occupancy? Thou (sayest thou) is a Proper, Natural and Just Claim to the first Planters and Possessors of any Part of the Earth, as before possessed or planted.*

*Answ.* 'Tis well then, from the beginning it was not so. And how then came this Course to be altered? The Great God gave Man the Fruit of his Industry, Wisdom and Understanding; the *Pope* took part of it away, and gives it to his Creatures; was not this Invention of Man (that altered the Course that God had made) Evil, God's Law made void by Man's Traditions? So Tythes entred, Man coming to God and his Law again, denies Tythes, that the Devil had settled contrary to the Pure Holy Law. And here's the Quarrel 'twixt the *Priest, Pope, Presbyter, &c.* & the People called *Quakers*, who cannot put into their Mouthes; so *Priest, Pope, Presbyter, &c.* prepare War against them. And we do respect the Custom of Buyer and Seller, Donor and Donee, he that made us Possessors, and he that would Dispossess, and conclude, as *Christians*, That in despight of *Popes Decrees, Priests Canons, &c.* we are free from all their Dark and Superstitious Gifts and Impositions whatsoever.

And he, who will take the Pains to enquire, may be well informed, That this Imposition of Tythes was not the Fruit of *Christianity*, but an Effect of the *Christians Apostacy* from the Faith

of

of Jesus? For the *Christians* many Hundred Years after Christ knew no such thing as Tythes, till the *Popes* and *Priests* Authority imposed them by their *Bulls*, *Decrees* and *Canons*: But that these *Bulls*, *Decrees* and *Canons* did meet with many Oppositions from the Faithful Martyrs of Jesus, is plentifully set forth in History, as of many more we may instance *John Wickliff*, *John Huss*, *William Thorpe*, *William Swinderby*, *Walter Brute*, and many others bear their Testimonies against this Antichristian Imposition, and all other Unjust and Forced *Priest Maintenance*, which for Conscience sake towards God they could not (no more then we) submit unto; yet in all their Conversation towards Men were Blameless; whose Faithfulness will be had in Everlasting Remembrance with them that fear the Lord, and bear Witness to his Holy Name, which is set up as a Standard to the Nations, and those that put their Trust in him is he precious, although a Stumbling-Stone, and a Rock of Offence to all such who have and do wilfully Despise his Tender of Mercy, and this his Day of Visitation.

*Fox Acts & Mon.* p. 564, 605, 607, 621.

In case thou beest an Enquirer, I doubt not thy Information, if an Imposer upon others, I do not in the least suppose its Prevalency with such, whose Hearts are towards God. However, if there yet remains a Spirit in thee to oppose us, take the Pains to consult the Learned Rabbies of thy Party and Perswasion, and fairly state this Case of Tythes, and plainly tell your Opinions and Judgments,

1. Whether *Priest*, *Pope*, or who else have Right to them, } and for what?
2. Who are to pay them, }
3. By what Authority? whether of God, Holy Scriptures, Edicts and Decrees of Popes, Princes, Parliaments or Councils, by which of them are they to be payed? who hath set them up, and when set up? Let us understand the Title plainly by which they are claimed.

And

And if upon a ſolid Stating the Queſtion, and ſober Reſolve, we are found *detaining* that which of Right belongs to a Juſt *Proprietor*, whether of our *Daily Labour*, the yearly *Produce* of the Earth, or *Encreaſe* of our Herds, or what elſe God has made us Stewards of here, we ſhall be ready to receive Inſtruction, and exerciſe our Conſcience in being contents with our own, which according to that Wiſdom God has given us hitherto, we have, of which the Lord is our Witneſs. And until we have otherwiſe learned, we muſt believe, 'tis rather thy *Miſtake*, than our *Juſt Deſert*, that cenſures our Sufferings as the meet Reward of Thieves and Robbers; who have in this Caſe kept a Conſcience void of Offence towards the God of our Peace; with whom we have Peace and Satisfaction, although in the World we (as others, who have been alike Faithful in this Matter) have had Trouble.

*Thy Friend,*

*London*, 3d Month, 1673. Thomas Rudyard.

# An Answer to C. Nedham's second Letter.

*FRIEND,*

THy Former came to me in Manuscript, as I intended its Answer this Latter in Print, before which I neither saw or heard of it: However, it may please *thee* or thy *Party* (its against my Desire) to trouble the Press; and whatever thy Hopes may be, in sowing such Seeds of Contest, sure I am, thy Joy will be small in Harvest. I have not hackt thy Question, though as subtil as our Enemy could forge it; For I am sure, Reason and Truth's on our side, which hath and yet will plead our Innocency, and prevail, whatever Dirt thou attempteſt to cast upon us.

Thou informeſt in thy Second, *That thou hast read the Case of Tythes reviewed by* F. H. *written in* 1655. to which thy main Objection is, *That there's not therein any one Argument or Reason to prove the People's Right to Tythes.*

*Answ.* Consider but what Tythes are; and 2d, *F. H's* manner of writing; and that will remove thy Scruple.

1. Know, that Tythes are no distinct and seperate Part of a man's Estate, as the Tenth Acre, &c. but part of that Encreaſe which man's Labour, Industry, Care and Prudence which the Blessing of God has brought forth. Nor can Pope, Priest, &c. without Consent of the Farmer, take the Tenth, or any one Sheaf, &c. as his own; but is by Law a Treſpasser, yea, in such a Degree that he's Inditable for Theft and Robbery, as one that sets upon the Person or House of another to extort that by Violence he supposes his Due: For its not their's in the Sense of the Law, before Separation made by the

the Party; without which Pope, Priest or Impropriator cannot say of one Blade of Grass or Ear of Corn, *Is it mine*. Which clearly evidences not only *Possession*, but the *Propriety* and *Right* to be solely in the *Farmer*. And as a clear Proof see the Statute 2 *E.* 6. it gives the *Priest* no such Title as he can bring his Action, *De placito quod reddat ei decimas*, of a Plea that he render unto him his Tythes, but only an Action of Debt for not setting forth the Tenth, which *Jure Divino* these Law-Makers supposed was the Priests Right and Propriety. But had Pope, Priest, &c. such a Propriety as thou wouldst Insinuate, they might separate or set them out themselves, or bring an Action, *Quod reddat, &c.* which by the Law they cannot, as the meanest Country-Practitioner may inform thee. So that Question of, *What Right in the People to Tythes*, is but a noval start up Query: yet in *F. H.* his Treatise wants not Answer, if persons will take Reason for Answer. For

2. Observe the manner of his handling that Case of Tythes, it was according to that sure Maxime, *Errores ad sua principia referre—est refellere*; To bring Errors to their First is to see their Last. He has clearly demonstrated how Wickedly they were Introduced at first; how Cruelly Maintained for many after Ages; the Faithful Testimonies that *English* Martyrs and Forreigners have born against them all along; and that such Forced Maintenance is no Gospel-Maintenance; Where's room left then in Gospel-Days for Scruple? But against Causless Cavils there's no Fence, of which I desire with many others to see an End.

I can omit to observe how frequently thou re-itteratest that Appellation upon us as *Thieves* and *Robbers* for taking what's not our own: What is there that we take with Violence, or otherwise? How do we take what another never had? without taking thou supposest no Theft or Robbery, as its very true; so callest thou it taking to prove us Thieves (for a Detainer without Taking is no Theft) Most Horrid Abuse, Nay, were we Debtors which is the most thou canst pretend to, and more then can be proved against us, must every one be called a Thief and Robber that payes not what his incensed Adversary charges upon him as a Debt? I am sure thy Party

[illegible] deny but in this thou hast been egregiously Abusive, yea [illegible] Appellations which in the Front of thy former Letter thou termest, *Bitter Declamations in our Months against our Cruel Adversaries*, is by thee utterred familarly against us, and with how much Reason let the Impartial judge.

The next Exception to *F. Hewgill's* Discourse is, *That after his Accompt of the several Kings by name, who had granted Tythes, &c. he alledges, that they were Popish Kings, and gave them to Popish Priests; and that the Poor had a Share of them.* To all which thou makest Four or five Demands.

The First, *Whether every thing that was given by* Papists *to* Papists *for that Reason becomes the People's?*

*Answ.* I answer in short, It doth not.

The Second, being an Explication of thy First, I grant in the Affirmative.

The Third, *Might not Popish Kings do what they would with their own? Doth their bestowing them to Bad Uses give you or me a Right to them?*

*Answ.* 1. I answer, What was their own, they might dispose of as they would, not Prejudicing the Interest of another. But that the People's *Labours, Industries, Understandings, &c.* were their's, is opposite to the real Priviledge of a *Christian*, and a *Free-born English-Man*, that owns no such Bondage of working for he knows not whom, nor yet for what.

2. To the second part of thy Demand I answer, That my Right preceded their Wrongful Imposition. I claim not meerly because of their *Bad Uses*, but because my Right was not in their Power to bestow or continue to *any Use* against my Will. So I claim not under their Ill Uses, but by my Title, which was above and before them, and shall be when their's is not.

Thy Fourth, *If the Clergy ought to give the Poor a Share with them, and do not, is the Fault your's or their's? How are your Consciences concerned? Are Tythes therefore your's, &c? Your selves pay neither Poor nor Priest.*

*Answ.* I answer, Thou canst not make us in Fault for the Priests Covetousness; but how long they have Robbed the

Poor is apparent. But the End of F. H.'s instancing the Poor had a Share at first, was to shew how fairly and specionsly the Pope and Devil introduced this Imposition of Tythes; I am perswaded, much like the Daily Collections at the Doors of the late Licensed Separatists Meeting-places for the Release of Poor, and Defraying the Charge of their Gospel-Ministry, as they term it; of which Contributions sober Men believe the Poor have but a small Share allowed them.

Thy Fifth, Sayest thou, *May such Men as are Tenants to Hospital Lands say, They will pay no Rents, because the Founders were* Papists, *and gave them to Poor People to Pray for them when Dead.*

*Answ.* I answer, The Case is no way parallel. If I take Land of a Person, I'll pay him his contracted Rent; let him do what he please with his Money.

But who's my Land-lord for Tythes? Of whom do I take a Lease? To whom is Rent reserved? ? Unto whom came I into Covenant? This Case of thine is so forreign to the Matter, that it has not the least Alliance.

Next, *Thou tellest thy Reader of thy Thanks to* F. H. *for thy Information of* Stephen *Bishop of* Chichester, *and* W. Clifford, *their giving the Tythes of some particular Lands for the Pardon of their Sins, Health of their or their Father's Souls.* From all which thou observest, as if *F. H.* having told thee, that Tythes were a *Forced Maintenance*, here himself hath proved them to be a *Free Gift.* pag. 10.

*Answ.* 1. There might be sufficient Exception taken against thy warring the point, for which the Instances of *R. Stephen, &c.* were brought, 'twas to prove the Evil and Superstitious Ends for which those Tythes were given, which thou omittest to answer.

2. Here also thou bringest a false Conclusion from his Discourse, and so abuses that Author. What! because some particular Tythes were given, must Tythes in general be a Free Gift, as thy words insinuate? But

3. I answer Further, What was in their *Power* to give, as

the Tenth of their *Manours &c.* or the Tenth of the *Rents &c.* salutes not us, but was free for them to give: but to give the Tenth of Man's *Time*, or his *Labour &c.* was not their's, and they could not intail it to after Generations, as I instanced before; and this is no Proof against us, or Matter of just Exception against him.

Yet upon this Trivial and Groundless Exception, attended with thy strained Observation, art thou pleased to make Four or five further Demands, which as they require I shall return an Answer.

The Substance of thy First is, *Whether if we or thou should give a Ninth Part of our Estate to Teachers of our Perpag. 10. swasion, and then sell the Eight Parts, and share the Buyer proportionably in the Price, would not we accompt the Buyer a Thief that should take that Ninth, and call it his own? Tell me whether this be the Case?*

*Answ.* 1. I answer, Its not our Case; yet

2. I grant that I may sell or give a Ninth, Eighth, Seventh, a Quarter, or Third, or what part or parts I will of my Estate, and make him to whom I give or sell an Unquestionable Title (respecting the Law, &c.) as also the Remainder to whom I please, provided hereby each knows his own, then let them dispose of it to what Uses they please, one hurts not the other: But I cannot sell or intail the Labour, Strength, Industry, &c. of any Man to the Service of another, or to Evil, or to my supposed Good Uses.

But if he whoh as any of the parts, tilling his own for that part, or in Consideration of that Land, according to the Mind or Will of the Giver, Worship an Idol, pray for a Soul departed, &c. or with the Increase and Profits thereof sacrifices to the Devil or *Heathenish* Godds, it concerns not him who has the other: yet if I sell the whole to one, as all our Deeds of Purchase are, having dedicated a Ninth or Tenth to one or other Godd of my Imagination, this shall not obliege him to whom I have sold to Pray for, Worship his Godd, Labour for his Deity, or such like, to the Infringing of his Just Liber-

ty.

ty, or Imposing upon that Person whom God in Christ Hath made a free Agent to *Labour* for him *All* the Hours in the Day, and the Dayes of his Life, and to dedicate the Fruit of his Industry to the Lord only, to whom he is accomptable. So I agree a Ninth of the Land, which is certain, I may give or sell, which is certain and partionable; but part of Man's Labour, &c. neither give nor sell I can, its not to be partitioned or divided; Man cannot serve two Masters, God and the Devil; for he's wholely the Lord's. I gave him not his Strength, his Industry, &c. I cannot require it of him without his Consent.

I set him, or Lease him Lands, I may require it from him according to my Contract, and do him no Wrong. And here's the Difference; so that if Men have been so Wicked to give or grant, or thou or we be so Wicked and Unjust to give, grant or sell what's not our own, our grant is void, and hurts not him whom we would Wrong: And he that's so Injurious is the Thief and Agressor, and not he that denyeth to subject himself to such Injustice. And this is our Case.

Thy Second Demand is but a Repetition of a former, which had its Answer in its place; so I shall pass it over. pag. 10.

Thy Third Demand is, *Whether we may not in fairly teach such as are Tenants to* Papists *at this Day, or to vitious Land-lords, to pay no Rents, because employed to Popish or Prophane Uses, &c?* p. 10, 11.

*Answ.* I answer, We neither teach others, nor deny to pay our Rents to our Land-lords for being Vitious in their Conversation, or being *Papistical, Episcopal, Presbyterian, &c.* in their Judgment; nor doth the Evil Uses to which they imploy their Rents (which we are not probably privy, much less accessary unto) when in their hands concern us or them as Tenants. But Tythes, if we pay, we know the Uses and abet them, and cannot plead Ignorance to God and Man; as I may,

may instance a Short Case, As if I delivered a Knife this day to one, and to morrow he kill a man therewith, I (having neither been in his Counsel, nor abetted such Action) am not guilty of such Blood, nor an Accessory in the Law: But 'tis otherwise if I give it to that End, or abet such Design, the Blood will then also lie at my Door. The Case then of Rent to Land-lords and Tythes to Priests differeth in this; the first abets not, but is Ignorant of the Evil Use or Murder, so Innocent; the second knows them, and is an Accessory thereto, so Guilty of the Fact. Therefore do we Pay the Former, but Deny the Latter.

Again, Thou queriest, *Do not Contracts between Buyers and Sellers of Land equally oblige, as between Land lord and Tenant?*

*Answ.* I answer, They do equally oblige. I perceive this Query is but a Relick of the former mistaken Assertion in thy former Letter, *That Tythes are part of the Rents and Services reserved in our Deeds of Purchase*, which has Answer in its place. And he that's but a Novice of a Conveyancer knows very well, that there's not one Clause in our Deeds that oblieges us to pay Tythes; but to pay Rent to the Land-lord be sure there wants not such a Covenant in our Lease.

And further, that I may explain to thy Understanding, That *Tythes*, for which thou pleadest, and the Priest persecutes, are neither a *Reserved Rent* nor a *Tenth* of my *Estate*, that I never purchased, nor a *distinct Part* that the Seller reserved upon the Sale to some other Proprietor, as thou wouldst insinuate, appears in this, that they differ from the nature and tenure of all such Proprieties and Interests; as for Instance.

1. If I have a Third or other Part of a House, Land, &c. which I have purchased, I can have Writ of Partition for such part, and know my own.

2. If Land lord, I can enter, and Seize for my Rent.

3. If chief Lord of the Fee, I can make a Distress for the chief Rent, &c.

4. If Title to any part of Land in others Possession, I can bring

bring an Ejectment, or other real Action, and Recovery therein.

But the *Priest, Pope, Presbytery &c.* for Tythes can neither *Distrain, Re enter, Seise, Eject, or Enter upon any man's Possession*; which shews the Mistake thou hast run upon throughout thy whole Discourse, and that they have no such Interest in Tenth, one or other part or just Propriety in our Estates, as thou supposest, and doest unadvisedly suggest. And here's the *mistaken Foundation* thou hast unadvisedly built upon.

Thy Fourth Demand is rather framed into a Resolve then a Question, alledging, *(although others have esteemed Tythes due to God of Divine Right, &c.)* thou hopest, *we are not required, nor do we believe them Spiritual.*

*Answ.* I agree with thee, we do not, nor moral neither, under the Gospel.

But to end this Paragraph thou tellest thy Reader, *Thou sometimes, that if they were indeed Spiritual, neither we nor the Priests would strive for them.*

*Answ.* A Quaint Observation: And must we believe, that those *Spirituals* of thy Cast should only pallate them, if they were such? If that be thy Judgment, why so much Concern about such Carnals?

But I pass it, to thy Fifth Demand (*Unto* F. H. *he alledges, That the Law gives no Man a Property, but preserves mens Rights, &c.*) thou excepts, *That Laws are made for Maintenance of the Poor, &c.*

*Answ.* I answer, They are good Laws; and 'tis Equal and Just the Poor should have Relief. And to give to the Poor was a Law before men made a Statute to enforce the Justness thereof; which if Tythes had been to a pretended Preacher of the Gospel, the Cases had been parallel, which now hold no Equality.

But sayest thou, *The Author*, viz. F. H. *hath not yet proved, why Laws may not be abolished for Maintenance of Ministers, as well as Poor?*

Answ.

*Reply.* To which I answer, Thou requitest a meer Absurdity of him: What! to prove a Negative? Wise Men will tell thee, He who affirms must prove. Make but good the Affirmity, which hitherto thou hast not, and we will grant thee the Negative. Its a Task I question not when set about will cost thee Pains; and there I leave it.

I have not willingly avoided any Question or Query thou hast put or desired Answer in; but according to my Understanding given thee a plain Resolve to whatever might probably remain a Debt or Scruple in the Mind of thee or thy Friends concerning us, and our Testimony toward God in this Matter.

That any of our Perswasion in *London should have their Reason vanquisht in the Strength of thy Arguments*, as thou affirmest, I assure thee, it appears to me *strange*, if not *incredible*: I must be plain to tell thee, I rather judge the *Over-Fondness* of thy own new Notions, occasioned thee to mistake the Persons or their Judgments in this Case of Controversie. And however thou mayest conceitedly term our Sufferings in this Cause Acts of Prodigality, we know its not for Self, but for the God of our Life that we undergo such Spoil and Hardship from our Mercilesse Enemies.

And I must tell thee, That I have not only weighed thy Arguments against our Testimony, which have their Answer; but also that Address thou makest to our Friends, which without due Observation I cannot let slip, the reading whereof brought to mind that Parallel of *Judas* his Salutation of our Saviour (when he betrayed him into the Hands of the Priests) *Hale Master*, and kissed him. So it pleaseth thee to give us the Appellation of thy *Dear Friends*, and with smooth words to tell us, *Thy Soul truly pittieth us*; when alas, 'tis but a Mask to cover that Face that would either *Blush* or *wax Pale* at such Actions. The Wise Man tells thee, *He that Hateth Dissembleth with his Lips, and layeth up Deceit within him*, Prov. 26. 24. Whose Cause pleadest thou against us? Into whose Hands wouldst thou betray us after thy smooth Salutation? Is it not into such Hands as

*Judas*

Judas did his Master? Why so shy thou us not? Art thou ashamed in plain words to discover? yea, not improbable that's in secret reserve. But its not difficult to guess who deserves to be Executioner: What! thy *Dear Friends*, and yet p. 13. 14. charging us, *That under a disguise of Godliness for many years we have been highly guilty of those Wicked Sins of Stealing, Slandering and Lying*, and what not; yea, insinuating, *That we are more Criminal before God and Man than Common Notorious Thieves:* And shall not we know what Mercy thou hast in store for thy *Dear Friends* after all? yea, sayest thou, *Malefactors suffer Death by Law for stealing things of small Account, but your Robbery is oft of great Value*; Here's the Judgment, p. 14. which thou wantest a *New-England* Law to execute. *For the Laws here* (sayest thou) *are very Favourable*: Yea, they extend only to the depriving us of our Civil Liberty, Imprisonment of our persons, and Confiscation of our Goods and Estates (*Life excepted*) too easie a requital for such *Facts* as thou would'st make thy *Dear Friends* guilty of. What shall be said to this? but as the Wise Man, *That Violence covereth the Mouth of the Wicked, and his Tender Mercies are Cruel*, Prov. 10. 6. 12. 10. If this be Entertainment for thy Friends, what Quarter must Enemies expect at thy hands?

Much more might be added, or returned upon thee; but whether we or thou and thy Party have uttered a Reproach or Slander, or are guilty of Lying, Stealing and bearing False Witness against our Neighbour, let God's Witness in the Unprejudiced amongst, them that have heard thy Charge and our Defence give a Judgment.

And now I must tell, I take it well from thy Hands or the Printer, that have been so kind to place *J. Wilford's* Letter to close thy Discourse, notwithstanding it seems to thee as nothing to the Question; I am satisfied, the Simplicity of his will wound, where thy Sophistry cannot, and shall have a place in the Consciences of such who are at this day real Enquirers after the Good Old Way and Promised Land.

And now since I have been so fair to answer thy Question, *What Right the People have to Tythes?* judge it not an Unreasonable Demand to answer me, Who has that Right thou denyest us?

ns? Let's know whether it be the *Popish*, *Episcopal*, *Presbyterian*, &c. Cause thou pleadest? If thou be an Advocate to a Just Cause, never be ashamed of thy Client. How consonant the Cause is to thy late Profession in Civil or now Religious Matters, I leave to thy own Consideration: I shall forbear *Reflection*, and request thee, *That if any thing yet remains, wherein thou mayest suppose Writing or the Press Serviceable to thy Interest*; rather chose solid Arguments then severe Reflections to convince the Reader; nor let thy Prejudice pass Judgment upon a supposed Offender till thou hast heard his Plea and Defence; 'tis possible his Innocency may correct that Prejudice which leads to False Judgment.

And to conclude remember the Wise Man's words, *It is an Honour for a Man to cease from Strife; but every Fool will be meddling*, Prov. 30. 3. *If thou hast done Foolishly in lifting up thy self, or if thou hast thought Evil, lay thine Hand upon thy Mouth: the forcing of Wrath bringeth forth Strife*, Prov. 30. 32, 33. This at present may suffice (till I have thy Reply) from him who is a Real Friend to thee and all Men

Thomas Rudyard.

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TYTHES

# TYTHES NO Gospel-Ordinance.

OR,

A Justification of all those, whonot only in this Age, but in the Ages past since the Apostacy, have for Conscience sake born their Testimony against TYTHES.

Wherein is Demonstrated, That it is directly contrary to Christ's Commission given to his Ministers, and contrary to the Apostles Practice;

Occasioned through *C. N's* Unseasonable and Unchristian like Contending for the Lawfulness of Tythes.

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By G. W. *a Lover of the Truth.*

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*He that Justifieth the Wicked, and he that Condemneth the Just, are both an Abomination to the Lord,* Prov. 17. 15.

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Printed in the Year, 1673.

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# TYTHES
## No Gospel-Ordinance.

MAN by Wisdom knows not God; neither can the Things of God be found out by Man's Wisdom, but are altogether hid from it; they are of too pure a Nature for that Eye to see, or for that Heart to receive: But there is an Eye, that God in his Loving-kindness has opened, that can with great Delight behold those Glorious Truths that he has promised; and there is a Heart that can Rejoyce in the sensible Feeling of the opening of that Wisdom that the World by all their Wisdom cannot see or know: This was it that caused *Abraham* to Rejoyce, who saw the Day of Christ, his Eye affected his Heart, he rejoyced at what he saw; and blessed *Paul* counted all things Loss in respect of this True Wisdom and Knowledge, which only is to be found in Christ Jesus, through the Death of the Cross, which crucifies unto all this World's Wisdom and Glory, so that Death having past thereon, that New Life may be witnessed wherein all things become New; and into this Life hath the Lord our God begotten a Remnant, which are accounted to him for a Generation, unto whom he has revealed his Counsels, and his Wisdom is with them, and by it are they made able to judge of things that differ; and in which Judgment we certainly find where Men's Standings are, the Lord being come in Numbers of his Saints to Judge the Inhabitants of the Earth, so it was in the Apostles dayes, and so it is now in the True Church: *For the Spiritual Man judgeth all things, yet is he judged of no Man*; and without all Doubt the Apostle in those Dayes, by the Wise Men of this World, was esteemed a Boaster, yet was he certain of what he said, knowing, that in the True Wisdom

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of the Spirit of God, they could fathom all Men, but could not be fathom'd by them that were out of this Wisdom: The Wisdom of the Servants of the Lord is in the Light from above; but the others is in the Darkness from below, which cannot comprehend the Light, nor those that live therein: Yet Vain Man in this Fallen Wisdom will be a Judging and Speaking Evil of the things he knows not, among whom is found *C. N.* although to his great Infamy and Confusion; who has wedded the Cause that Antichrist by his Servants has supported against the true *Christians* in many Ages; and hath justified that Ungodly Generation, & condemned the Generation the Righteous, who in the Patience of the Lamb, and in his Living Testimony, have born their Testimony against that Carnal Imposition and Maintenance of *Tythes*, as do testifie Records in Ecclesiastical Matters; witness that Truly Noble-Minded *William Thorpe*, who among the rest of the Testimonies he had for the Lord, this was one against Tythes; he lived in the dayes of *Henry* the 4th of *England*, and was persecuted by *Thomas Arundell*, the then Arch Bishop of *Canterbury*, a Man highly infamous for his Envy to the Truth, and to those that followed the Lord according to the Measure of Light they had then received; where *Thorpe* openly declared, "That although "*Tythes* were brought in and ordained by *Gregory* the 10th, "yet it was not consonant nor agreeable to Truth; nor the "Practice of the Apostle *Paul*, whose Example (saith he) "all ought to follow, even as he was a Follower of Jesus "Christ, who received no Tythes, neither did his Disciples; "but God opened the Hearts of those they went unto, so that "they had no Lack; and some wrought with their Hands, that "so the Gospel might not be thought Burthensom by any, such "Care took they of the Gospel. The whole Discourse of *William Thorpe* with *Thomas Arundell* touching this Matter would be too tedious to insert here, although it is truly deserving our Knowledge, and may be found at large in *Fox's Acts* and *Monuments* in his Universal History, fol. 669, 700.

Thus we may perceive, that the Honest-hearted, not only in this Age, but in several Ages, have born their Testimony against this settled and forced Maintenance, as being bad in its Ori-

Original; and that that is Bad in its Root cannot be Good in its Fruits: It was a Work brought forth in the fallen Wisdom, because directly Contrary to that Way that Christ ordered his Ministers to walk in, for when they were to go forth, they were not to make any Provision, but to relie on the Lord that sent them forth; and when they returned, their Answer was, *That they lacked nothing*: And the Apostles, who were the true Ministers in the true Church, followed the same Example, who had the Lord to take Care of them, who always takes Care of his own.

But the Wisdom of this World hath fashioned out to it self a Church, some after one Fashion, some after another, so that the whole of their Inventions makes up a Spiritual *Babel*, and all her Likenesses and Imitations are truly discerned by those that follow the Lamb; her gilded Cup cannot deceive them: the Elect of God cannot be deceived; it is not possible they should; neither canst thee *C. N.* deceive them, although thou appear with a very fine spun Thread of *Babel*'s Wisdom: yet in the Wisdom of the Lord, which is with his People, thou & the rest of you that are concerned in this *Work* are found out, & weighed in the *Ballance of God's Sanctuary*, & found to be of one Spirit with the former *Builders* of *Babel* that were in times past, whose Names stink to Posterity, and thus have brought on your own Heads all the Righteous Blood that hath been shed on this Accompt; and it doth cry to God for Vengeance, because you have opposed the Righteous Seed in many Ages, and still do notwithstanding that the Lord has very eminently appeared for and with his Servants on this Accompt, by enabling them in the Virtue of his own Life, to testifie against the Hireling and his Wayes; who cryes to the People, *Hear the Word of the Lord*, and they have it not, neither hath the Lord sent them: *But Christ's Sheep knows his Voice, and a Stranger they will not follow*, and therefore it is, we cannot follow thee *C. N.* thy Voice is a Strangers Voice, thou savourest not the things that are of God, but of the Serpent, wherefore we may justly say to thee, get thee behind us Satan; For what dost thou aim at? Is it not to save thy self? or is it not that thou wouldst provide for the

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Hirelings of thy own Fraternity, hoping that you ſhall yet ſee ſuch dayes as you deſire, and therefore plead for them at a diſtance? but the Lord to his everlaſting Praiſe has delivered us out of the Hand of that Lordizing Generation, and hath given unto them the Reward of their Works, even Shame and Contempt.

And Friends and People, ſince we have to do with theſe Workers in Myſtery *Babylon*, if we would know them aright, we cannot know them truly but in their Ground, in their Rice, in that that's hid like a Snake in the Graſs, that that covers it ſelf with a Fig Leaf of Self-Righteouſneſs; they appear like Sheep, but at laſt manifeſt themſelves to be inwardly Ravening Wolves, and ſecretly ſmite the Righteous in the hinder parts, as they are in their Travel towards the Holy Land, as the Enemies of God and his People did in the dayes of old that Curſed Race of *Eſau* (who no doubt could claim ſome Right in *Abraham* to be their Father) yet they were in one Spirit with the *Philiſtines*, and would both of them have hindred the true *Iſraelites* to enter and enjoy the Poſſeſſion that God had Provided for them. Oh Fooliſh Men, and Unwiſe! Know you not, that none of your Weapons againſt God's Inheritance ſhall proſper: And do you Profeſſors ſtill go on from one degree of Wickedneſs to another, till you meet joyntly in Unity of ſpirit with the Wicked Enemies of God, that have been in many Ages, and ſtill are, and to ſtrengthen the Hands of thoſe that ſhould be weakened, and ſeek to weaken the Hands of thoſe that ſhould be ſtrengthened; the Lord God of our Life, that you have oppoſed, will certainly remember you, and all you Workers in Myſtery *Babylon* ſhall be ſtripped naked to the loathing of your Profeſſions: For in you is found the Blood of the Saints, you being found in the Unity of ſpirit with the Former and Latter Perſecutors. The Day is come that God is revealing the Secrets of Men by his Son Chriſt Jeſus; and the hidden things of *Babylon*, which you plead for, are brought to Light by the Brightneſs of his coming, from which you cannot be hid. And he hath brought in an Everlaſting Prieſthood; and hath put an End to that old Prieſthood,

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and its Maintenance, which in God's Day and Time was Glorious, of which Priesthood you never were; and therefore with what Confidence can you plead for that Maintenance that never did the Work of that Priesthood? And it is most manifest that that Priesthood is now changed from whence the Apostle pleads a Necessity of a Change of that Law, since the Priesthood was changed, and you your selves confess that *that Priesthood is changed*; and wherefore then will you plead for keeping that part of the Law? the Reason hereof is so manifest (that it is Self-Interests) that you cannot hide your selves; for having not your Call from God to be Ministers, you cannot depend on him for a Livelihood; and so being unacquainted with the Life of Faith, but living in that wisdom that is from below, will be assured of that Maintenance. And thus 'tis plain, who it is that pleads for Tythes; it is Man's Self in his fallen Wisdom; and if Self be not answered, Self will persecute for it, if he hath it not; and this hath been their Practices for many Ages, and still are.

And further, Consider what the Effects of this Settled Maintenance have been all along since this Settled Maintenance was imposed; Do not Histories at large acquaint the World with the Clergies unsufferable Pride, living in Excess and Wantonness, and in the Vanities of the *Heathen*; insomuch that those that feared the Lord could do no less then cry out against them, and lamented the Cursed Fruits that were produced by this Settled Maintenance of Tythes, to be *no Produce of any Gospel-Ordinance*, but the *Invention* and *Fruits of the Fallen Wisdom of Man*, and so clearly out of the Way of the Lord's Ordaining, who sent his Ministers out without any of these Provisions, and they lacked nothing, and that was Christ's Way, hereby teaching his Ministers to live by Faith; and that as they had Freely Received, so they were Freely to Give; and he that goeth forth otherwise has not Christ's Commission.

Therefore harken all you that are concerned in this Work with *C. N.* Consider whom it is you serve; for herein the Lord bears me witness, *You are of Antichrist*: Let your Covers be

what they will, the Lord by his Spirit hath found you out, and you are of that Man of Sin whom Christ has revealed by the Brightneſs of his Coming, and will deſtroy by the Breath of his Mouth; your Works have been the Works of *Babel*'s Brats, whom God hath meeted out for Deſtruction: And Bleſſed ſhall thoſe Men be, that in pure Love to God have their Hearts fitted, as the Spiritual Archers of God, to ſhoot at you, oh you Sons of *Babel*! Bleſſed be our God, who hath made our Bow to ſtand in Strength againſt you; and in the Power of his Might we ſhall not ſpare, emptying our Quivers at you, becauſe God is on our ſide; and in God we believe, that in his Strength we ſhall remain Conquerers; For our Faith ſtandeth in the Power of God, which Power is over you all.

This was the Plea of the Wicked in the dayes paſt, *We have a Law*, by which they crucified the Juſt; it is the ſame ſtill with the Children of the ſame Father: when they are argued with in Matters of Tythes, by *Chriſtian* Arguments are, put to their Wits End, ſay they, *We have a Law for our Tythes, and we will have them*; and this is that that *C. N.* has to ſay, *They have a Law for it, &c.* But it is evident, that this was no Law of Chriſt's Inſtitution, nor of his Apoſtles, whom we are to follow, as they were Followers of Chriſt.

And further obſerve, That Perſecution, Pride, and Arrogancy, and the like, have been the Fruits of ſuch as have and do Contend moſt for it; and if according to Chriſt's Doctrine, we are to judge of the Tree by the Fruit, this muſt be an Evil Tree, that hath produced ſuch Bad Fruit. But what is the Reaſon that *C. N.* with thoſe of his Brotherhood, concern themſelves now for Tythes? They are they that are generally diſplaced from them: But have they not an Eye to Reverſion? a Hope to get into the Saddle if they could get the Riders off? And is it not therefore you would keep the Beaſt in Readineſs, that you might get on as ſoon as Occaſion ſhall offer? Hath not God let ſome of you have a Tryal of your Hearts already in ſuch

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a Condition; and who abounded more in Pride and Idleneſs then your Families? Who were Examples of more Vanity then your Wives and Children? And are you not the ſame ſtill, where you can? And as you then Lordized over ſuch as heard you, ſo do you ſtill if any one do but Contradict you, and Conſcientiouſly Contend with you; therefore may we not conclude, that your Deſires to be in the Rooms of thoſe that are now in, is not becauſe they are Worſe then you, but becauſe you would Eat the Fat, and Drink the Sweet, and Live in Idleneſs, as you did before? It is high time for you to refrain your luſting after the Onions and Garlick of *Egypt*, this *Egyptian*-Maintenance, that gratified their and their Families Luſts? And if you were come unto the Wiſdom of God, that teacheth to profit by every Diſpenſation, you would conſider, God's Hand has been lifted up againſt you, and for what; has not your Evil Entreating the Tender People of the Lord, ſome of them for Refuſing to Pay Tythes, ſome for other Cauſes, been the Reaſon of it, &c? But as in the dayes of Old, ſo now; they will not ſee, although the Lord's Hand hath been lifted up againſt them; and it is evident to ſome that knew ſome of you in the dayes paſt, that at ſome times ſome Good Deſires after God were begotten in ſome of you, until they were choaked by your Coveting and Complying under your Fat Benefices; and this the true Witneſs of God in your Conſciences will bear you Witneſs of in the Secrets of your own Hearts; and Glad ſhould we be to hear or ſee that ſuch were returned to thoſe Deſires again: but how few of you are come to be ſenſible of what you have done, and to cry out, *That you have offended the Lord and his People*; but on the contrary, your Deſires are ſtill after that Sweet Morſel that you have loſt, and after your Lordizing Power, which God in his Mercy has delivered his People from.

Happy were it for you, that yet you would conſider, why the Lord hath and doth Contend with you, if that peradventure your Eyes might be opened, your Ears unſtopped, and your Hearts affected, before this Glorious Day paſs over

your Heads, wherein God in his Great Loving-kindneſs hath viſited Thouſands, otherwiſe you ſhall remain in your Eſtate of Darkneſs, whilſt others dwell in the Light, and are at Unity with him that is True Light, whoſe Light many of you have oppoſed, and many of you have Blaſphemed, by ſpeaking Evil of it. Yet I would make a Difference of you, and in the Fear of the Lord would be content to be made an Inſtrument to pull ſome of you, as Brands out of the Fire, that you might be ſaved, and might come to know that Bleſſed Fellowſhip that is in the Light, and with thoſe that walk therein, that ſo you might become Miniſters indeed, Miniſters of a Savory Life, Savory to God, and Savory to the People of the Lord; but you are too wiſe in your own Wiſdom to receive him that is eſteem'd Fooliſhneſs to that Wiſdom that is from below; you are too high to receive and believe in the True Light, by whom all Men are lightened that come into the World, who is the Way to the Father, and in which Light there is Life, which Life Leavens the Soul to God; this Light you have ſtumbled at; and there is no coming to the Father but by it; he is the Way, and the Truth: But it is the Poor that have received the Goſpel, which is the Power of God; They were the Maſter-Builders that rejected him, as not fit for their Building; but to the True Builders he was, and is ſtill the Chief Corner Stone, on which is founded all God's Holy Building in all Ages of the World; both *Prophets*, and *Apoſtles*, and all the *holy Martyrs*: he is the Way, the Inward Way; the Light of Life, that quickens unto God; and thoſe that have experienced it can tell what its Goodneſs and Worth has been to their Souls. Wiſdom is juſtified of her Children; And could you, as the Apoſtles, count the Loſs of all your Attaintments Gain, that you might find this Knowledge, and this Wiſdom; then would you be Happy, in coming to know this Only True Teacher, the Light, which many of you in Pride and Arrogancy have Oppoſed; and it will ſhew you all that ever you have done; and what plainer Evidence can you have? is not this

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God's Salvation to the Ends of the Earth, to whom all are to look unto, and be saved: For to as many as received him, he gave Power to become the Sons of God; and he that hath received the Light, and hath Unity with it, hath Unity with God, with Christ, and with his People: And thus Christ is known to be a Saviour, who shall save People from their Sins.

Therefore whilst it is called to day, and the People of the Lord have any Desires to God for you, when the Light of the Lord dawneth in upon your Hearts, refuse it not, but open unto him, and he will shew you his Salvation, he will lead you in a Way that you have not known, through the Pathes of Judgment unto the Land of Everlasting Rest, which otherwise cannot be known.

So all of you know, That the true Priesthood is known, which differs from the Old both in Services and Maintenance; and unto this New Priestood all are invited, to hinward Teachings, who is the New and Living Way, Life is in Christ Jesus, who is our Head, and from him doth his Members receive Life; because he liveth, we do live also; and he that receiveth him, receiveth us whom he hath sent, and yet of our selves we are nothing, but as he is Pleased to operate in us, that so the Glory might be the Lord's, and that he might have the Preheminence over all, who is God blessed forever and ever.

And as for the particular Answers to the Articles of *C. N.* it is another's Work, I meddle not with it, but having found *C. N.* a Blasphemer against God, and his Holy City, who have born their Testimonies in the Spirit of the Lamb against that Forced Maintenance of Tythers, in many Ages of the World, I was not clear of him, nor of those that are at Unity with him in this Work, until I had laid God's Judgments over their Heads, and there must leave it: And remember this for all that you have done, *Vengeance is the Lord's, and he will certainly repay*; and conclude with Desires of Good-will to all Men, warning them, that they

they joyn not with thee *G. M.* or any in thy Spirit in this Curſed Imployment of ſeeking to ſtrengthen the Hands of Perſecutors againſt God's Inheritance; for his People that ſerve him are precious to him, and they that touch them are as they that touch the Apple of his Eye: The Lord upholdeth the Righteous, and maketh them as Pillars, ſupporting the Truth, againſt which the Gates of Hell ſhall not prevail.

George Watt.

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